1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

I

The Young Prince of the Ruala, Amir Fuaz

622 THE SETTING SUN painted in delicate tints the naked hills of the Jabal Ruak.

In the southwest, black tents and fawn-coloured camel-herds covered the close-cropped plain of Tueyf. Armed men on nimble mares galloped towards us, as I, accompanied by a few horsemen, for the first time in my life approached the woven goat-hair "houses", a camp of the Ruala Bedouins.

The mounted sentries, who had come to meet us, conducted us to the smoke-blackened tent of an old slave. It was here I was received by Amir Nuri Sha'lan, the grey-bearded prince of the tribe.

643 628 The aged Nuri had lately (it was two years before the outbreak of the Great War) exchanged, not without reason, his own comfortable tent for the mean shelter of one of his slaves. He was in hiding. He had been warned of the activity of blood-avengers, men of his own kith and kin. For in the struggle for the headship of the tribe, he had shot one of his brothers with his own hand, and his slaves had killed another. Their sons, now grown to manhood, were not only seeking to avenge the murder of their fathers, but also to wrest the position of chieftain from Nuri Sha'lan.

000 While Nuri thus stood at bay against enemies in his

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643 669 virtual dictator of Arabia, to whom the world to-day accords its sincere admiration.

At the time of which I speak, however—in 1912—
●622 619 721 Nauaf, the son of Nuri Sha'lan, was at war against the hereditary enemy of the Ruala, the Shammar Bedouins and their ruler, Ibn Rashid, who held Jauf. The capture of that oasis was the objective of long and bitter fighting. Much blood was shed; every year took its long toll of human lives. Now, however, Nauaf had come close to his goal and soon Jauf actually fell into his hands.

114 Nauaf had three sons, amongst whom was the young Prince, Amir Fuaz; it is with him I would begin my tale. For to this child I owe the fact that I was privileged to live with the Ruala as one of them, that I was permitted to visit them eleven times in twenty-two years; that I wandered, hunted, and fought with them; that on horseback or camel-back, I crossed and recrossed their grazing-grounds year in and year out; that I was adopted into the tribe as a Rueyli chieftain; and that they knew and loved me as I knew and loved them.

856 868 Amir Fuaz was just eight years of age. Even so, he already had the reputation of being an adroit rider and a good shot, though his legs were yet rather short to grip the flanks of a mare and his arms to weak to balance a carbine for any length of time. "Wordly learning", as the Arabs call reading and writing, held no interest for him. He preferred to go camel-riding with me or to join
777 in the hunt. His mother, Misha'il, who had gone blind, proudly related to me that it was an omen of good for the future that Nuri Sha'lan had laid the halter of his war-mare and a silver *khenjar* in the boy's cradle. The

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VIII

Panther and Ostrich

SEVERAL DAYS WERE spent by us among the volcanic table-mountains of the Jabal Tubayk. Precipitous cliffs, riven and pinnacled rocks rise some six hundred feet from flower-sprinkled level pastures and valleys strewn with black lava boulders. It is a country of savage beauty, in which gazelles and game birds are numerous. There Faris and I, out after game, chanced to come on three tents tucked away in a hollow. They belonged to members of that curious folk, the Sulkan (singular: Sleyb)—nomadic hunters and handicraftsmen. In the popular sense they resemble the gypsies. Like them they doctor man and beast, love music, are fortune-tellers, and have a weakness for things occult and superstitious.

As hunters, trackers and scouts the Sulkan surpass the other Bedouins, and they know the desert better than any other nomads. Many a secluded water-hole is known only to them. Their origin is a mystery. They are few in number, but are held together by some sort of tribal organization, under a chief; and they pay tribute—"protection money"—to the Ruala and other Bedouin tribes. In return, each of these appoints from among its own tribesmen a "Brother" to the Sulkan, charged with looking after their interests.

The Chief of the Sulkan was then one Ralib welde Tulihan, and it was to this young man that the little camp we had discovered belonged. Ralib, accompanied

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by his wife and children, and two brothers and their families, was on his way north to the Ruala (five or six hundred miles mean nothing to these people) to treat with his "Brother" there for the recovery of some thirty Sulkan camels which, he said, a band of unidentified Ruala had driven off.

One of the tents of these Arab gypsies was made of sewn gazelle skins. For tent-pegs they used oryx horns. I observed that these people had no vessels made of wood; all I saw were of leather. In place of rugs and cushions they used the skins of asses, ostriches, panthers, and antelopes. Their clothing, too, excepting the shepherd's cloaks, was made of pelts and hides.

Faris proposed to Ralib that he should guide us into the Nufud and promised to charge himself with the matter of the camels and round them up as soon as he returned to the tribe; Ralib's family, meanwhile, were to wander northward without him. Ralib accepted; and soon thereafter we departed from the wild Jabal Tubayk.

We had followed Ralib's lead for several uneventful days when, on reaching a *wadi*, he pointed out the fresh tracks of a panther. Leaving our camels behind under guard, we followed the trail on horseback for some distance, when suddenly our mares snorted through wide-open nostrils; they had winded the beast of prey. We dismounted and crept cautiously towards an escarpment, where Ralib surmised the panther was in hiding. It had been there, in fact, but its tracks led farther: Ralib, the Sleyb, made sure that the panther had struck down a gazelle in that very place and had dragged it off. The

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the herders, the shrieking of women and the whining of children. Scattered here and there among the ever-widening lines of advancing camels rode armed men, convoying their families. Thus out of apparent chaos arose the disciplined order of a general tribal migration, pushing forward into the uncertain wilderness.

As Amir Fuaz rode forward with me, past the marching columns, we were greeted from all sides. Tribesmen trotted across to cry hail and good fortune to their war lord. Slaves dismounted and kissed his feet or pressed their faces against them with a blessing. Women and girls shouted shrilly their "Zaraghrit!" or cried ecstatically: "Allah strengthen thee! Go thou before the countenance of our Lord! Ya el-'Adi—O dispenser of bounty. Long life to thee, our Prince! God grant thy wishes!"

●622
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492

Amir Faur Ibn Nouaf An-Nuri, Mounted on His War-Mare, Shiha

(following p. 128 (b).)

2: Musil
622, 643

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[For accounts of the rise and fall of various chiefs and their leadership of the tribe in war and peace-making, see the narratives in category 116, pp. 574-661. For traditions concerning the Rwala head chief see category 116, pp. 51-58.]

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619 possible to speak of the Ahl al-Ǧebel, by which are understood the various tribes of diverse origin that encamp in the eastern and southern parts of the Ḥawrân mountain range. *Ahl ed-dîre* are the inhabitants of various villages who never leave their territory, Ahâli-l-Kerak are the various tribes forming the population of the town of Kerak, and so on.

594 The *'ajle* indicates a family which has a house and hearth of its own, *al-'ajle ahl al-ǧdâr w-en-nâr*. Any settler who has a house of his own and in it a wife who cooks for him is said to have his *'ajle*.

601 The word *ḏurrijje*, descendants, is replaced among the Rwala by the word *ṣana*, which designates very distant descendants, irrespective of whether they have actually sprung from a common ancestor or the relationship is due to adoption.

CHIEFS

622 The word *ḳoum* indicates the Bedouins ruled by a chief. Thus it is possible to say: "*Ḳoum eben Šaʿlân*, he is of the *ḳoum* of Eben Šaʿlân"; "the *ḳoum* of Eben Meʿgel are encamped there; the *ḳoum* of Eben Ǧandal also took part in the raid"; but such a phrase as: "That is the *ḳoum* of the Rwala" or "He is descended from the *ḳoum* of the Freǧe" will never be heard. When Prince Eben Šaʿlân speaks of *ǧemâʿati* he is thinking of the various tribes who obey his orders and who hasten to his assistance, *jefzaʿûn*. *Ǧemâʿa* is almost the same as *ḳoum*.

The rank of chief is hereditary in a definite house, *âl*. It is usual to recognize as chief that member who is most suitable by reason of his mental and physical qualities, nor need he be the oldest in the ruling house. Among the clans and tribes ruling houses persist as such until they die out, although their power may have become extremely weak and many families may have deserted them. A head chief or 643 prince to whom the other chiefs have submitted either of their own free will or under compulsion and who represents a whole tribe or group of tribes is overthrown more frequently than an ordinary chief, and his rank passes to another kin. This most frequently happens if the hereditary head chief is not distinguished by warlike ability. He then directs the external affairs of his tribe as *šejḫ al-bâb*, while affairs of war are left to a man renowned for his courage and prudence

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to the number of their camels. After a certain time an-Nûri or his son would ride out with his slaves to the different chiefs and collect the tax. Those who escaped and did not pay the tax were punished, when caught, with the loss of one camel. The collected tax was punctually conveyed by the prince to the Government, the prince retaining the half by which he had increased it. From this amount he made allotments to members of the ruling house and some chiefs; thus the following amounts were distributed:

to Ḥâled eben Saṭṭâm £T150 ($675);
to ʿAḍûb eben Meǧwel £T20 ($90);
to Fahad eben Maṧhûr £T50 ($225).

He himself retained at least £T150 ($675), and in addition to this he sold annually three or four horses and twenty to thirty camels.

For each of his 30 to 35 horses the prince buys 5 loads of barley at £T1 ($4.50) per load; for his guests, slaves, and family, 40 loads of flour at 40 *meǧidijjât* ($36) per load, 20 loads of wheat at 15 *meǧidijjât* ($13.50), 7 loads of *burṛul* at £T2½ ($11.25), 3 loads of rice at £T4 ($18), 1½ loads of coffee at 100 *meǧidijjât* ($90), 2 loads of sugar at £T5 ($25), butter for £T55 ($247.50); at least 100 rams or sheep for food at 3 *meǧidijjât* ($2.70) each; five camels for food at £T10 ($45) each; clothing and coverlets for his family and slaves and for gifts cost £T130 ($585). He has 8 rifles, and every year he requires at least 6000 rounds of ammunition at the equivalent of 10 to 12 cents for each round. The repair of the tents and the upkeep of the tent materials and ropes cost annually £T50 ($225). He must send gifts to the chiefs from time to time and feed an average of twenty people daily.

Insubordinate chiefs are dealt with by the prince where and as he can. Bhejder, a chief from the Freǧe, once departed with his kin when the camels were to be counted for the purpose of estimating how much tax each chief should pay. Prince an-Nûri sent word to him that he was to return immediately, but Bhejder paid no heed. Not until six months later did he come of his own accord on a camel to an-Nûri, and immediately fetters such as are worn by horses on their forefeet were placed upon him. He remained fettered for a whole month.

A weaker tribe has to acknowledge the supremacy of a stronger one and pay it a special tax, which is known as

231 night! They would tear him to pieces were he to go out unaccompanied by the master or someone they know.

342 If the camp is to be moved and the tents struck, the
484 mistress of the tent issues the order: "Take out the tent pegs,
492 *emaww* (or *empa'ú*) *al-erted*." The tent falls down. "Take out the tent poles, *ḫuṣṣú al-'umed*; spread the tent out, *eṣṣeṣú al-bejt*; fold it lengthwise, so that it forms a strip [about one meter broad], *ejwú al-bejt*." With the large tents the ropes, which are as long as thirty meters, are unfastened and tied up separately, but with smaller tents they are laid inside. The tent, folded up to a breadth of one meter, is rolled up symmetrically from both ends, making two bundles. When these have been rolled, *daruḫow*, to within two meters of each other, a tent pole is placed across beneath each bundle, which is then rolled once more, so that the poles are on top; the *ḥvḍ* rope is wound round one bundle, passed over, and wound round the other. A strong camel with a *mesdme* saddle is now brought up and made to kneel down, *neserreḫow al-beʿīr*, and the women or the slaves seize both poles, lift the two bundles of the tent, load them on the camel, make sure that the tent has been loaded quite symmetrically, take the weight of the bundles so that the camel can stand up, *ḫarwarow al-beʿīr*, and set out on the march (Figs. 25, 26). The tent poles and ropes are loaded upon the *ḥindib* saddle (Fig. 27), which is provided on both sides, in front and behind, with strong pegs, upon which the poles are supported.

484 The troops of camels carrying the property of the in-
492 dividual families are called *maṣḥir* (pl., *maṣāḥir*) (Figs. 28–31). At the head the chief always rides with his picked warriors, *salaf*. The warriors ride on camels, but saddled mares are tied to the camels or are ridden by boys. If the guard reports the presence of an enemy, the warriors jump from the camels on to the mares, and set off in pursuit. An ordinary march, *ruḥala*, lasts from eight or nine in the morning till two or three in the afternoon; a forced march, *ruḥala ḥajjeda*, from the rising to the setting of the sun.

CAMPING GROUNDS

484 The camping place is always selected by the chief. His tent
622 is pitched at the spot where he halts his camel and throws down his saddle. Around him are grouped his slaves and his

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insfolk. The remainder assemble together likewise according to kinship. The camping place is called *manzel*. The chief leaves the camping place last, rides ahead of all the others, and is the first in the new camping place. The herds are brought

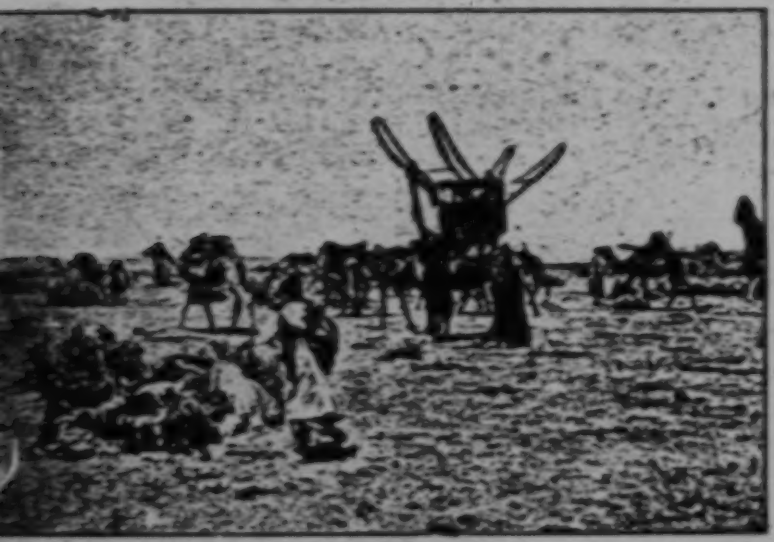

FIG. 18—*Ṭetab* litters.

to a standstill, and the herdsmen are told to let the camels have their evening pasture, *ma'allfoor*.

The Rwala do not pitch camps in the shape of an ellipse as do some other tribes. Each one may pitch his tent where he likes, for his tribe is strong and can withstand any enemy. A camp with less than ten tents is called *ferīḳ*, one with more than ten but less than thirty tents, *neṣṣ'*, and one with more than thirty, *nezel*.

Before changing camps the chief sends out one or two men, usually of the Ṣlejb tribe, to inspect the pastures and watering places in the region where he would like to encamp. The phrase is: "He has sent some one of his men to inspect the region, *ballaṭ leh ḥallīṭen min zilmeh*."

If there is an abundance of rain, the Rwala are fond of encamping in definite areas during the various seasons. The best winter pastures, *mašāṭ* (pl., *mašāṭi*), are found in the environs of al-Ḥōr, of the Ḥabra 'Anḳa, as well as of 'Lāba. If

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562 On the other hand, a man not on good terms with his
462 wife lets her do all the work herself, urging her on to greater
speed all the time. When the whole camp is on the move,
593 the man saddles both his mare and camel, lights a fire near
his tent, makes coffee for himself, and watches his wife with
the servant or daughter strike and load the tent, furniture,
and supplies. When this is done, he attaches the mare by the
rein to the camel, mounts the latter, and rides forward to
the head of the moving camp where he joins the warriors,
salaf, not troubling in the least about his pack camels. On
arriving at the new camping ground he selects a place for
his tent, takes off the saddles from the animals, leans against
the camel saddle, and waits for his wife to come and pitch
the tent, spread out the rugs, and bring fuel. Only when all
this is done will he enter the tent, build a fire, and make
his coffee. Thus he acts the master until a reconciliation with
the wife takes place; then he helps her again.

562 When guests arrive in the man's absence the woman
574 says to them: "See, O guests, the master of this tent is not
at home, *tarákom já zujúf rá'i-l-bejt má kw hâze*." Then she
brings into the part of the tent reserved for the men fuel
and red-hot coals, gives the guests the canister with coffee
beans, water, and the coffeepots, and then returns to the
women's compartment to prepare supper. When this is ready,
if the herdsman or the servant is not back by that time, she
calls the youngest of the guests or the one she knows to be
the lowest in rank and hands him the dish with the food to
carry to the others. If the wife is acquainted with the guests,
she joins them after supper, drinks coffee with them, and
amuses herself in their company till midnight.

DIVORCE

586 The husband cannot be compelled to divorce his wife;
there are no reasons which would either require or prevent
it, *en ṭalleṯha 'als kejf*. If he wants to divorce her he can
do so without telling her the reason, even should she beg him
on her knees to keep her. Often he does not know the reason
himself, for he has none. He simply takes a notion to divorce
her and he does so, even though he may regret it soon after-
586 wards. This is done most frequently by the younger chiefs
557 who for political reasons are obliged to advance themselves
622

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

by marrying the daughters of other chiefs. After six months or, at most, one year they divorce their young wives, regardless of whether they have borne them children or are pregnant, and marry another girl or woman, so that they never have more than one wife in the tents. 586 557 62a

According to common opinion, a man should divorce his wife as soon as the one becomes disagreeable to the other. As the proverb has it: "Reproach a herdsman or a wife with nothing; if thou hast occasion to reproach them frequently, thou hadst better dismiss them: *us-sā'i u-al-mara la teuāḳerhom elja tubṛi-teuāḳerhom dżżarhom*." When divorcing a woman the man says to her: "Go away! See, now thou art divorced and may attach thyself to another man! *Ṭarḳeṭi tarūḥ ṭâlež u-ar-raǧǧâl 'âleš*." Or he says: "Thou art free altogether. Thy saddle cover is spread over thee! *Ḥażra' mażṭi 'alejḥ ǧalâleḥ*." This means that in the same way as a saddled mare may be ridden by any one, any man may marry a divorced, and thus perfectly free, woman. The divorced wife gathers together her dresses, pillows, blankets, and rugs, saddles her she-camels, and loads her property. Just as she is about to depart the man says to her: "As soon as thou reachest the tent of thy kin and settest foot in the tent of thy kin, thy divorce will overtake thee in the tent of thy kin. *Elja waṣalti bejt haleḥ ṭalâżeḥ jeǧiḥ jâżelḥ ila bejt haleḥ*." for on the way from her husband's tent to that of her parents she is still under his protection. The moment she enters the tent of her kin, she breaks definitely the ties binding her to her husband and belongs to her *ahl*, kin, and to no one else. As long as her father is living, he is the representative of the whole kin for the divorced woman; after his death her eldest brother is the representative. If there are no brothers, the duty falls to the nearest relative, either an uncle or cousin. 586 591 602 614

The divorced woman may be remarried three times by her former husband. If he will not remarry her he proclaims: "Thou art divorced three times, *enti ṭâlež beṭ-ṭalâṭ al-ḥawâ-rem*." The man who divorces his wife without claiming what he has paid to her relatives may limit her freedom, *jeḥaǧǧer taḥǧîr*, by stipulating: "I let any one have thee except So and So, to him I will not give thee; *an-uḥallič likill aḥad 'oḳob flân* (or *kowd flân*, or *ṛejr flân*) *mâni mḥallič leh*." Or he may say: "Anybody may take thee but So and So, *an-uḥallič likill aḥad ja 'oḳob* (*ja kowd* or *ja ṛejr*) *flân*." When a man 586

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Ṣîta's mother, Turkijje was the daughter of the head chief of the Fed'ân. Ṣîta's father, Saṭṭâm, usually selected a place for his camping ground where his clans were exposed to the greatest danger. Such a place is called *sâḥa*. His wife's father was a hero of renown whom no troop of riders could resist. 852 539x

Ġazâlen dašûchom	A gazelle ran in amongst you
má ḫâb	And feared not.
já bint muḫaṭṭa'	O thou daughter of him who chopped off
al-arḥâb.	Heads!

Ṣîta was not frightened even when the enemy succeeded in entering the camp. She inherited her father's character.

Já ṣîta bintena-r-razze
čefir al-mâl jašrîha
želîl al-mâl wa' ḥaznah.

O Ṣîta, our cold-blooded daughter!
Only a rich man could buy her,
While a poor one would, alas, grieve vainly for her.

Ṣîta was both astute and cool-tempered. At times when an-Nûri trembled for his life Ṣîta watched over him day and night to prevent his being poisoned or assassinated in his own tent. Such a woman can be bought only by a rich man.

Ahal ṣîta jiḥellûn
sukkâra mâ jiḥellûn
'ala-s-sâḥât ju'ajjûn
w-hal paḥnes jiḥoṭṭûn.

Ṣîta's kinsmen fall upon the enemy as if on sheep for sacrifice,
Like drunken men, nothing can frighten them;
Careless they are of the most dangerous spots,
And their diahes they constantly fill.

The warriors act in the battle just as if they were merely slaughtering sheep, *jiḥellûn*. *Sâḥât* are places exposed to the direct attack of the enemy and therefore highly dangerous. A chief of renown not only ignores this danger but even selects localities of that kind in order to avert the danger from his people and to destroy the enemy himself. Thus praise is given [726 622]

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should the guest fail to tip them well on his departure, they will not deign to notice him when he comes again. They are very eager to share in the raids, loot, of course, being their main object. All the horses captured by the slave must be delivered to his master, who, however, is obliged to give the slave a camel for every horse. One half of the captured camels go to the master, the others are the slave's share.

The little sons of the chiefs are brought up by the slaves; they make friends with the slaves' sons, and everything that they do is on the advice of the slaves and with their assistance. The slave is frequently the confidant of the first love of his master's son, negotiates with the girl's kin, protects his wife and children in a rebellion or hostile invasion, and is often the real guardian of his master's orphans, whom he also assists to regain their power and property. When the master's daughter marries into another tribe, as a rule she is accompanied thither by a reliable slave.

The slaves are the main support of the chief: they protect him against a sudden attack and execute any order he may give. Yet nobody deposes or kills a chief so readily or more frequently than his own slaves. In the disputes which sometimes arise between the members of ruling houses the decision lies with the slaves, so that a weak chief often is nothing but a tool in their hands. In camp every slave has a certain place allotted to him for his tent. They completely surround their chief's tent and in this manner prevent the entrance of unbidden guests. Whoever wishes his affair to succeed with the chief must first gain the head slave's favor. This man never opposes his master, but he generally arranges matters in such a way that in the end the chief cannot avoid endorsing every thing the slaves may desire.

The slaves call their master uncle, *'amm*, claiming to be *beni al-'amm*, relatives or cousins, of his kin. The imperative "*'amm*," "Mention!" or "Order!" is used by the slave, by a raider, and even by a Bedouin, when his master or chief calls for him; it is an invitation to the master to make known his wish or command.

Among themselves the slaves have kin, *ahl*, like the Bedouins. They form marital ties without paying any heed to their master, only the consent of their own kin being necessary in this case. The master has no right to choose a wife for his slave or to take her away from him. Killing and

CHAPTER XVII

PROTECTION OF THE OPPRESSED

COUNTENANCE OR *WAĞH*

572 486 Protection granted by a man against his tribesmen or allies to a person regardless whether present or not is called a countenance, *waǧh*. Before the countenance of some Rwejli it is possible to travel through the whole Rwala territory without fear of an attack or of violence. Before the countenance of Prince an-Nūri one may cross not only the Rwala territory but also that of all other tribes which acknowledge his sovereignty. It is said of the prince that he resembles a long branch to which smaller twigs are attached.

486 ●622 576 Whoever wishes to travel through the territory of a powerful chief goes first to him with the following request:

"I desire to ride through the pastures of thy tribe, so grant me the protection of thy countenance." If the chief answers:

"Undertake thy journey in peace! Behold, I give thee my countenance, *midd ma' as-salāme tarāni s'ūk waǧhi*," he may start as tranquilly as if accompanied by the chief himself.

If a man wishes to visit the territory of a strange tribe and has no comrade, *ǧasri*, of that tribe to go with him, he declares in the presence of some respected men of the neighboring tribe: "Behold, I go on a lengthy journey before the countenance, under the protection, of Chief So-and-So whose territory I shall soon enter." Then he continues his journey. When he meets the first members of the tribe in question, he shouts at them from afar:

"Behold! I travel under the protection of your chief." Should they disbelieve and rob him, he still tries to reach their chief, to whom he complains:

"I undertook this journey before thy face! *maddejt bwaǧhak*."

The chief, disliking complications, replies: "That is a lie, *kiǧeb*." But the plundered man continues:

"I undertook this journey before thy face, as So-and-So from the Such-and-Such tribe, whose word is believed, *raǧūlen ma'ǧūǧen kalāmahem*, will testify."

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Then the chief must send some one to the persons named to find out whether such is the case. If the messenger comes back with a report that the traveler has spoken the truth, the chief is obliged to return to him everything of which he has been robbed. Should he fail to do so he would dishonor his countenance, and his disgrace would spread all over the desert, with the result that his tribe, ashamed of the affair, would depose him. 486 622 576

To refuse his countenance or protection to any one is a disgrace, as it is, likewise, to ask for a reward when granting it; for the face must remain clean, must not be stained with any dirt *al-wuǧh naẓíf má jarbáh ed-danas*. 577

The famous Rwejli warrior Fhejd eben Ma'abbes had his camp in the Damascus territory, and yet he successfully protected a Šammar woman who appealed to the protection of his face. She camped with her husband in Neǧd by the valley of ar-Rma'. Her husband, becoming angry with her for some reason, began to beat her. Then she started to cry: 572 593

"Já fhejd já ba'ad ḥajji." Thus young women call for protection, the meaning of the words being that the woman will submit to her protector in everything. Her husband was not a little surprised at that:

"Tell me, my comrades, how can my wife call on Fhejd when he camps a month's journey from us? *tenḥa 'alejje fhejd w-hw maáfet šahr zemánen 'anna.*"

Yet some 'Aḳejl camel buyers just then in camp heard the Šammar woman's cries and spoke about it in the various camps to which their business brought them, the report of the incident finally reaching Fhejd himself. Ordering his slaves and fellow tribesmen to assemble for a raid, he rode around the Nefûd on the east and in about twenty-five days reached the camp where the woman was living. There Fhejd declared that he would harm no one if they showed him the husband's tent. When they showed him both the tent and the man, Fhejd set his she-camel running, stabbed the man with his spear in the thigh, and said to him:

"Thou filthy beast, didst doubt that thy wife has my protection? If thou harmest her again, I will kill thee." After this Fhejd returned to his people, meeting them in the Sirḥán depression.

If it is a matter of common knowledge that the head chief has lent a traveler his face or if the latter is accom- 572 486 685

CHAPTER XIX

PERSONAL QUALITIES

A chief who is commonly spoken of as a *ṣâḥeb al-marʿa* stands in high esteem among the Rwala. Such a one has a brave, strong heart, *ḳalbeh ḳawi*; knows how to wrestle with the greatest danger, *maʿeh fetel*; has a broad outlook, *maʿeh ʿerf*; thinks of the future, *šôfteh baʿide*; and never acts hastily, *leh ṣabr*. He who is merely a daring fighter, *ṣâḥeb al-farse*, is not fit to be either a chief or a leader in time of war. He, too, has a strong heart but lacks calm consideration, *mâ leh ṣabr*, therefore he throws himself into danger recklessly, unmindful of victory or death; *ʿirmi ḥâleh jâ jiḳtel žebîleh jâ jinḳatel*.

But the most popular among the chiefs is the *ṣâḥeb al-mruwwa*. He is kind, *kerîm*; truthful, *ḥabîb allâh*; disregards trifles, *saḫi*; and knows no distinction between great and small. Of such the proverb says: "A wolf does not suffer hunger with him, neither do his sheep perish; *lâ jiǧûʿ aḏ-ḏîb w-lâ tifna-l-ṛanam*." As examples of such a *ṣâḥeb al-mruwwa* Ḳufṭân eben Ḥâmed of the Beni Ṣaḫr and Haǧer eben Megwel of the Rwala were named to me.

A generous man is universally esteemed, as he is often visited by guests who then carry his fame far and wide. They say that it is easy for a wealthy man to be generous, because the word generosity is derived from what a man possesses, *al-ǧûd min al-mawǧûd*. According to others generosity must be inborn. He that does not inherit generosity from his parents will always be a miser, even if he has more wealth than he knows what to do with, *al-ǧûd min al-ǧdûd*.

Aš-šime is among the most prominent qualities of a famous man. It is but rarely found, and the man possessing it excels all others in the same way as the head projects above the body. He who has *aš-šime* will not always insist on his rights, gladly yielding to one weaker than himself and sometimes giving up his claim to a thing which clearly belongs to him. *Jetaṡajjam ʿan aš-ši* means "he gave up a thing," or "he did not take a thing although evidently his." Without *aš-šime* no *râʿ al-mruwwa* is perfect.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

tector to another tribe, their fellow-tribesmen will intercede in his behalf and compel them to abandon their vengeance altogether. For they have blackened the face of the protector and exposed themselves in turn to his vengeance. 628 614 602

In the desert there are chiefs, the descendants of famous kins, whose protection is universally known and respected, or, as the saying goes, whose face insures a safe journey, *wağhahom mâši*. Such are especially Eben Ṛubejn of the Fed'ân tribe, Eben Ğandal of the Rwala, and Eben Ṭajjâr of the Weld 'Ali. These send only a slave or servant with their protégé, whereas others accompany their protégés in person. The protector leads the culprits to some chief who is camping in the direction in which they are fleeing and hands them over to him with the words: [622]

"Behold, these are shedders of blood. I protected them from So-and-So, and now, hear me, I put them under thy protection. My duty will now be thy duty."

The new protector answers: "May Allâh keep both thee and them alive! They are saved, and their pursuer will return without achieving his object!"

From here they are conducted by the chief himself to another protector and emerge at length from the desert either among the Lhejb, who dwell north of the al-Ḥaṣṣ and Šbêḫ mountains, or among the Šammar âl Ğarba, who camp between the middle Euphrates and the Tigris, or, finally, among the Sirḥân and Beni Ṣaḫr on the southwestern borders of the Ḥawrân. The camps of the tribes here named are universally recognized as places of refuge, where the culprits are tolerably safe. Now known as *ğelwijje* or *ğallâje*, they pitch their tents there and pasture their herds like everybody else. In case the members of a camp harboring the *ğelwijje* catch sight of a strange Bedouin prowling around, they bring him before the refugees to see whether they happen to know him. Should he be recognized as belonging to the avengers, the natives tie his hands behind his back or fetter his legs with horse chai.. , and at last kill him, if there is nobody to intercede for him.

ARRANGEMENTS FOR PAYMENT OF THE BLOOD PRICE

After some time the chief of the camp where the culprits have found refuge sends to the chief of the avengers this message: 628

721 honesty, *raddejna an-neḳa' 'alejkom*, or wipes, or scrapes, off, *maǧrûd 'alejkom an-neḳa'*. As soon as this is done, the may attack without injuring their honor in the least; *elj raddejna an-neḳa' naṣir 'ala waẓha-n-neḳa'*. Their face wi remain white. But when they attack without having first wipe off the *neḳa'*, they commit treason and blacken their hono *elja' mâ raddejna an-neḳa' hâḍa bowḳen buḳtûna jâ sûdân a ḥejl*. The *neḳa'* is the beginning of the war, *râs al-ḳwâm* also the pillar of fighting, *'amûd al-ḥarâjeb*, and thus sig nifies the declaration of hostilities.

721 The chief of any tribe may declare war. If several tribe ● 622 ally themselves under one prince, they do not thereby renounc 643 their right of declaring war independently. Prince an-Nûr 619 eben Ša'lân is the recognized head of the Rwala, the Wel 'Ali, the Ešâǧe'a, the Kwâčbe, and others, and yet he neve declares war in the name of them all but merely of his ow Rwala. During my stay there the Rwala lived at peace, *sâḥel* with the Fed'ân, but this did not prevent the Weld 'Ali fro making war, *ḳowm*, on the latter. When Prince an-Nûri de clared war on Eben Rašîd the envoys of the Tûmân, a divisio of the Šammar subject to Eben Rašîd, immediately appeare before him, suing for peace. Only when the chiefs of all th allied tribes give him the full power, *mawwanûh*, can he declar war in their name, and war is also waged against all of them *ḳowm 'ala-l-ǧamî'*.

RAIDS

Small Raids

721 As soon as war has been declared raids, both large an 701 small, begin and often a regular battle, *manah*, is also fought If the hostile tribes camp somewhere near, a few men star out for robbery on foot, *jiḥanšelûn*. If the camps are at som distance, they ride on camels, *ma'âjir bigḥûr ar-rčûb*. Whe more than twenty men on camels, *ǧejš*, or on horses an camels, *ḥejl w-ǧejš*, gather, then it is a raid, *razw*, calle *ṣayîr* when the number of participants is small, and *čebî* when it is large. Every expedition of this kind has a leade *'aḳîd* (pl., *'uḳda'*), who need not always be a chief of a tribe as every tribe can have its own military leader or war com mander, *šejḫ aš-šdâd*, if the chief is not possessed of suffi

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

539* undisturbed for two whole months, as the enemy did not dare to make a new attack. It was during this time that this ditty was composed.

[701 ●622] *Sulṭa* signifies a war leader who in times of the greatest danger also takes over the functions of the head chief. Saṭṭâm, who succeeded in terrifying the herdsmen allied with Muḥammad eben Smejr, is meant here by the word *sulṭa* and also by *ḏiḇ*, wolf.

Jâ-hl-as-sebâja ẓhûrehen
nâda-l-munâdi bel-felâḥ
lâǧ aṭ-ṭariḥ benḥûrehen
šerbi naḳa' 'oḳb al-melâḥ.

O ye plunderers! mount on their backs,
The call has gone forth for success.
He who is thrown from the saddle will slide down their throats,
And this will be to me a sweet drink after salt water.

The enemy had long been harassing the herds but was never seen in time, so that help always came too late. At last the guard sighted him before he found the herds. As soon as it was reported in the camp, the rescuing troop hastened against him, fondly hoping to surround him and take all his horses and she-camels, in this manner tasting a sweet drink.

Jâ-lli tlowbed beš-še'ib
mâ 'endana illa sab'akom
narmi-l-'aša laḏ-ḏiḇ al-aṭwaḳ
w-naṭraḥ ža'idet rab'akom.

O ye who creep through the valley!
We have nothing for you but terror.
We shall throw you for supper to a wolf with a neck streaked with gray
And shall cast down him who guards your clothes and camels.

The thieves leave their clothes and camels—if they have any—under the guard of one of their comrades called *ža'ide* and crawl on their bellies to the tents. *Ḏiḇ aṭwaḳ* is an old dog or wolf whose neck is growing gray.